

## REHEARSAL.

1. A new way of Defending Coercion, by Raising Prejudice against it.
2. The Effects of this Prejudice.
3. The Whigg-Objection put Strong, and Answer'd.
4. They wou'd have Government and No Government.
5. Less Danger from the King, than from the People.
6. Clipping the Prerogative is Lessening the Security of the People.
7. A Security from Tyranny either in a King or a Parliament.
8. The Tyranny of Factions under a Weak Government.
9. Limits to the Tyranny of a King. None to that of Faction.
10. The Preservation of the People is in Supporting the Honour and Power of the Crown.

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WEDNESDAY, November 20. 1706.

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(1.) Country-man. **M**ethinks, Master, the *Observator* of the 13 Instant, Vol. 5. N. 69. Manages the Cause of Coercion better than your other *Bayes*, who Pretended to Argument, and has made a Fool of it. But your first *Bayes* do's not now Meddle with the Argument, he's Tyr'd of that. But then he Represents Coercion in a Terrible manner, that will move all the Country-Men in England; he says, *How wouldest thou take it, Roger, if a Company of Red-Coats should come to thy House, and COERCE the Beef and Pudding out of thy Pot, which thou hast Provided for thy Family?* And let me tell you, Master, this go's no small way with an English Man. All your Arguments will ne'r Prevail with him to let his Beef and Pudding go.

(2.) Rehearsal. All my Arguments have been to Preserve your Beef and Pudding, if you Rightly *Understand* them. But I must now speak to the *Affections* and *Passions* of our Country-Men. And hope to have as good Success as in Perswading their Reason. For Passions flow from Reason, or what we Apprehend to be Reason. Every Man Acts for his own *Good*, or what he thinks to be *Good* for him. He cannot do otherwise. For no Man *Hates* himself. And where he goes *Wrong*, and do's himself *Prejudice*, it is Contrary to his *Intention*, and Proceeds from the Weakness of his *Judgment*. Therefore the first step towards *Reformation*, is, to Inform the *Judgment* aright. Which has been my Task all this while. And that once Perform'd, the Rest will be easy. Nothing then remains, but to shew the false *Views* and *Turns* they give to things. For there is no *Truth* so *Evident* in the World, but *Prejudices* may be thus rais'd against it. And it is the only *Method*, when Argument

fails. Thus a King without Coercion is Represented in an *Abominable* Manner, as sending his Red Coats to take your Beef and Pudding out of your Pots; And in short, That if there be no Coercion upon the King, we have nothing that we can call our own. And if this be believ'd, then Mens Passions are up, and they are *Deaf* to all Arguments from *Scripture*, *Reason*, or the *Laws* of the *Land*! They think of Nothing then, but securing their Beef and Pudding, their Throats, and all that is *Dear* to them! Then they look upon the King as their *Enemy*, and think not themselves *Safe*, while any *Power* is left in his *Hands*! This is the Ground of that Bent in the People of England, of late Years, to *Clip* the *Prerogative*, wherein they take *Delight*; and think it serving their *Country*, and Preserving their *Properties*!

(3.) Country-m. You have put the *Objection* on so strong, Master, that I'm afraid you will not be able to *Answer* it. I profess you have Rais'd my *Passion* too. Must we not *Defend* our Beef and Pudding, our *Lives* and *Properties*, our *Wives* and *Children*? I wou'd not live under any *Government* that had an *Arbitrary Power* over all these, and against which there were no *Coercion*, if it shou'd *Invoke* these.

Rehearsal. Then you must go out of the *World*. For ther is no *Government* in the *World* that has not such an *Arbitrary Power*, or that will allow of *Coercion* against it. Nor can ther be. For there must be a *Dernier Resort*, an *Ultimat Result*, somewhere. And there we must Abide, or else, ther can be no *Government*.

Otherwise you must Return to the suppos'd *State of Nature*, get into the *Woods*, and turn an *Ishmael*, your hand against every

very Man, and Every Mans hand against you. Country-m. That's the Devil upon Dun! Better be under any Government than in that State. It was to Avoid this that it is suppos'd, Men Erected Government at the first. But is ther no Choice, must we be under one of these States?

(4.) Rehears. You must either be under Government, or not under it. This is what the Whiggs wou'd be at. They wou'd have Government, but they wou'd have it No Government, they wou'd have a Power to Coerce it. And this Power is in Every Man, by their Rule of Power in the People; so that Every Man is Above the Government, and the Government Accountable to Every Man. which is a Contradiction, and makes it no Government at all. And these Men are, by their Principles, as much against Parliaments, when they don't Please them, as against Kings. Hence we have seen them Legion the Parliament, and Threaten to Raise the Magazeen of Original Powor against them.

(5.) But, Country-Man, I have a Question to ask you. Did the King (or Queen) ever send any of their Red Coats to Coerce your Beef or Pudding?

Country-m. No, sure. And I never heard they did it to any Body.

Rehears. What then is the meaning of this Out-Cry of the Observator, to Fright People out of their Wits, by supposing such a Case? Such a Case as never yet happen'd, and therefore we may suppose never will. But we have seen many times that in Civil Wars, where People Rise up to Coerce their Kings, there every Man Coerces his Neighbour's Beef and Pudding, and all that he has. And they call this Liberty and Property! Now whether wou'd you rather be under the Coercion of one King, or of Twenty Thousand, of the Revel Rout, of Every body?

Country-m. That wou'd be a Hell upon Earth. And better One Devil than a Thousand.

(6.) Rehears. One of the two must be the Case. Either the King must be free from Coercion, or every Man must be at Liberty to Coerce another. For he that can Coerce a King, may surely Coerce a Lesser Man. And the End of Government is chiefly to save us from the Coercion of one another. And where the King has not sufficient Authority to do this, that People go to Ruin, and are let loose upon one another. Therefore Clipping the Prerogative (as they call it) is Lessening the Security of the People.

(7.) And this lets in the greatest Tyranny. For I have another Notion of Tyranny than that commonly Receiv'd. Ther may be Tyranny in a King, and Tyranny in a Parliament. But I am not so much afraid of either of these. For a King has Bowels, and cannot seek to Destroy his own Country, for that wou'd be to Destroy Himself: And a Parliament has Bowels for every one

of them has a Stake in the Country, has Children, or Relations, or Friends that he Loves, and cannot Desire the Ruin of his Country. And tho' a King or a Parliament may do Extravagant things (as we have seen) yet they will Stop short of the utter Desolation of the Country, and Remedies may be Apply'd.

Country-m. Then every Man has Bowels, and ther may be a Remedy for every thing. What then is the Tyranny you are Afraid of? If it be not that of the King, or of the Parliament, what is it?

(8.) Rehears. It is that of Factions, of Different and Contending Parties. For ther are no Bowels. But Each seeks the Distraction of the Other; and neither Party thinks it self Safe, but in the Ruin of the Other. And where the Prerogative is so Weaken'd, that it has not Authority enough to Quell Factions, but lets them Fight it out with Each other; There is Tyranny, Tyranny in the Abstract, where there are no Bowels at all, but utter Enmity. And ther is no Remedy, but One or the Other must Perish. And if these Factions Divide the Nation between them (as they always do, when they get Leave to go on) then the Calamity is National and Universal; the Government is Swallow'd up between them, and the People Perish. This is the Tyranny I most Apprehend. And is Occasion'd by the Weakness, and only Cur'd by the Strength of the Prerogative.

(9.) Then ther are no Limits to Faction. Ther is no Defence against the Faction that Prevails. But ther is Legal Defence against the Tyranny of a King, which he must Execute by his Ministers; and they are Answerable by the Law for what they do Contrary to it. And if Red Coats come to take your Beef or Pudding, you may Resist them, and Indict them, and they will be Hang'd for Robbery as well as others. But, Generally speaking, they are our Defence against Robbers, and we take them to Guard us, where we Apprehend Danger.

(10.) Country-m. Let the Whiggs shew the like Security against their Tyranny. Till when, let us Keep up and Maintain the Prerogative of the Crown, free from all Coercion; lest we be Coerc'd by one another, and all the Mobility of the Nation. Let the Crown be Strong, that Faction may be Weak. The Security of the People, is in the Honour and Power of the Crown. Let the Crown then Flourish, and its Enemies be Cloathed with Shame.

A D V E R T I S E M E N T S.  
A N Answer to some Queries, concerning  
A Schism, Toleration, &c. In a Letter  
to a Friend.

The Reasonableness of a Toleration Enquired into, purely on Church Principles in several Letters.

Two Sticks made one, Or, The Devil upon Dun.